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HISTORICAL INCIDENTS

IN THE LIVES OF

Joachim & Anna Catharine Senseman,

AND HIS SON,

Gottlob Senseman, and his wife,

Who were Missionaries among the North American Indians,

WITH

Count Singendorf, David Zeisberger, John Heckewelder,

AND OTHERS,

(Beginning A. D. 1742.)

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Compiled from Various Authentic Sources.

By ABRAHAM HENRY SENSEMAN,

Great Grand Son of Joachim Senseman.

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PHILADELPHIA:

SENSEMAN & SON, PRINTERS, FOURTH AND CALLOWHILL STREETS,

1881.





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This Tribute is Dedicated to my Son,

ALBERT HENRY,

And my Children in general,

To inspire them with the true sense of the good work of

OUR FOREFATHERS

And emulate them to hand the name in its primitive state  
to posterity,

WITH THE HOPE

That they will interest themselves in this little Work.

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## P R E F A C E .

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It would appear egotistical to write a history of oneself and ancestry, with no other object in view than to gratify one's own family pride. Respect for ancestral connections is a very praiseworthy motive for such an undertaking, and who would not be proud of a line of self-denying paternal ancestors? But our aim is, at the same time, to hand down to posterity an account of our lineal descent, in order to impress upon the minds of this and future generations, the value of a life devoted to the service of a good cause, and that cause the furtherance of the kingdom of our Lord and Saviour, Jesus Christ.

In compliance with a request of one in the interest of this most noble cause, and whose lineal descent is in immediate succession to our own, we have undertaken to compile a succinct history of the lives and doings of the subjects of the following narrative.



of whom *we* are in direct lineal descent, and who were co-workers in the cause of Christ with that estimable body of Christians "The United Brethren," commonly called Moravians.

We have collected our information from different historical sources, as well as from such as was imparted to us by persons in advanced life, who had obtained it from direct sources.



## BIOGRAPHICAL SKETCH.

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The "Moravians," or the Church of the United Brethren, or, more properly, the Church of the Moravian Bohemian Brethren, it may be well to state, is the most ancient (with the exception of the Vaudois, or Waldensian) of the Protestant Churches; or it may be more properly styled a pre-reformatory Church, having existed a century before the appearance of Martin Luther. It early contended against the Roman Catholic power, had its origin from the Greek Church, and through it, from the Apostolic Church. After the martyrdom of John Huss and Jerome of Prague, a succession of dissensions arose, which continued for a number of years, and which eventually divided this body of Christians into two parties—the Calaxtines, or government party, and the Taborites—which latter dwindled into a small body of faithful Christians, who were permitted to settle in the Barony of Lititz, on the confines of Moravia, from whence they emigrated in the year 1722, to Saxony in Germany, where they were





received by Count Zinzendorf, and permitted to settle upon his estates. He allotted to them a portion of land, upon which they built the town of "Herrnhut" (The Lord's Protection), and were soon joined by the Count, who became their leader and spiritual adviser, and the institutor of the missionary cause. Through his instrumentality, the first missionary station was founded on the Island of St. Thomas, W.I., and subsequently the stations in Greenland, amongst the American Indians, etc.

It is this last field of missionary labor of which our narrative treats.

Several colonies, who had sought refuge in London for a more liberal support of their doctrines, arrived and formed a settlement in Georgia, on the site where the city of Savannah now stands. They had been invited to emigrate to that State by Governor Ogelthorpe. Their stay there, however, was not long, as the war against the Indians had broken out: and as the Moravians were conscientiously opposed to bearing arms, they sought an asylum in Pennsylvania. This was the first arrival of Moravians in this country. They had taken refuge in England, where they were permitted to worship God according to the dictates of their own conscience.

On May 30th, 1742, intelligence arrived at New London (in Connecticut) of the arrival of a colony of



Brethren from Europe. The colony which was organized into a congregation for the passage across the Atlantic, on the eve of its departure from London, England, in February, is known in Moravian chronicles as the "*Sea Congregation*," and was the first of two colonies similarly fitted out, and sent to Pennsylvania. There were fifty-six persons on the *Catharine*, Captain Gladman.

On Thursday, June 21, 1742, the different divisions of the colony, and Count Zinzendorf and his companions arrived at Bethlehem, at noon.

The daily words were: "*This is the day which the Lord hath made; we will rejoice and be glad in it.*" Ps. cxviii, 24.

The following are the names of those who came over in the "*Catharine*":

\*Peter and Elizabeth Böhler.

Adolph Meyer.

John Brandmüller.

Paul D. and Regina D. Prycellius.

*Joachim and Ann Catharine Senseman.*

George and Elizabeth Harten.

David and Ann C. Bishoff.

Michael and Hannah Micksch.

John and Marg't B. Brucker.

David and Mar. Elizabeth Wahnert.

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\***PETER BÖHLER**, born on December 31, 1712, at Frankfort-on-the-Main, and celebrated as the agent, in God's hands, through whom John Wesley was converted, having been educated in the Universities of Jena and Leipzig, in Saxony, he joined the Moravians in 1736, and, in 1738, went to Georgia and South Carolina, where he labored until 1740, when he proceeded to Pennsylvania, and, in the following year, returned to Europe. In 1742, he came back to America, and remained until 1745. In 1748, he was consecrated a bishop, and labored in England, revisiting America in 1753, and continued his work until 1764, when he entered the General Executive Board, in Saxony. He died in London, April 27, 1774, while on an official visit to England.—*DeSchweinitz's Life of Zeisberger.*



Michael and Rosina Tanneberger.  
 Henry and Rosina Almers.  
 \*Thomas and Ann Yarrell.  
 John and Elisabeth Turner.  
 †Owen and Elizabeth Rice.  
 Samuel and Martha Powel.  
 Joseph and Martha Powel.  
 Robert and Martha Hussey.  
 Nathaniel Seidel.  
 Gottlieb Pezold.  
 Joseph Müller.  
 John George Endter.  
 Matthew Witke.  
 John Philip Meurer.  
 John Christoph Heyne.

Reinhard Ronner.  
 George Wiesner.  
 Michael Huber.  
 Jacob Lischy.  
 George Kaske.  
 George Schneider.  
 †C. Frederic Post.  
 Leonhard Schnell.  
 Christian Werner.  
 John G. Heydecker.  
 John Okley.  
 William Okley.  
 Joseph Shaw.  
 ‡Hector Gambold.  
 Andrew, a negro.

*Joachim Senseman* deceased in Jamaica, W.I., and lies buried at Old Carmel. Joachim and Catharine Senseman, who were passengers on this ship were great grand parents of the writer of this Memoir. They were, as will be seen above, passengers with

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\*THOMAS YARREL, from England, ordained a deacon in 1755, and labored in the ministry in Philadelphia.

†OWEN RICE, from Haverford, West Wales; ordained a deacon in 1748, itinerated in the Gospel, and was settled in the ministry at Philadelphia and New York. Returned to Europe in 1754, and died in Gomersel, Yorkshire, in 1788.

‡C. FREDERICK POST, born in Conitz, Prussia, was a distinguished missionary among the Indians, with whom he was connected by marriage, his wife being Rachel, a Wempanoag, baptized February 13, 1743, by Blüttner, and died in Bethlehem, 1747, where she lies buried. In 1749, he married Agnes, a Delaware, baptized by Cammerhoff, March 5th, 1749; she died in 1751, at Bethlehem. His third wife was a white woman. Post eventually left the Moravian Church, and lies buried at Germantown.

‡HECTOR GAMBOLD, born September 5, 1715, at Puncceston, South Wales. He came to Pennsylvania with the Philadelphia Congregation, from 1747 to 1751. A member of the English passengers who came to America, on the "Catharine," and had been assigned to Nazareth, was in the October following transferred to Philadelphia, and formed a part of the first members of the First Moravian Church, of Philadelphia. Died November 10, 1788.



Peter and Elizabeth Böhler, and C. Frederick Post, all missionaries of the cross; and their destiny was the wilds of America, to teach the untutored savage the way of Life. But their time of operation in this field was limited, as will be seen from the following Memoir of Anna Catharine Senseman, wife of the missionary:

ANNA CATHARINE SENSEMAN,

Whose maiden name was *Ludwig*, was born on the 20th day of October, 1717, in the village of Lichtwarn in Upper Silesia, and was baptized and educated in the Catholic faith. In her fifteenth year she became spiritually awakened, was, however, obliged to bear with a great deal of persecution from her brethren of said faith. She was, in the first place, cited to appear before the higher authorities and threatened with punishment and incarceration. When this was found to be of no avail, the attempt was made to persuade her to leave the village, in which she and a number of other awakened persons resided, in order to have her mind diverted from the subject. Her parents eventually sent her away. She then came upon the idea of going direct to Herrnhut, in order to save her soul. She commenced her tedious journey quite alone, and arrived safely at Herrnhut, where, although bereft of everything, she was received with





much affection. She passed nearly two years in the Orphans' Asylum, at that place, where she served with great faithfulness. In 1741, she received a call to Marienborn, where she was married to the widower *Joachim Senseman*. In 1742, they both arrived with the so-called Sea Congregation (See Gemeinde), in Philadelphia. In June, 1743, they were sent, by Count Zinzendorf, to Shekomeko, in New York, as Indian missionaries, where they labored with much success in the Indian congregations, for about two years. From thence, they went to Bethlehem, where they remained a short time for recuperation. From 1751 to 1754, they served the Indian congregation at Pachgatgoch, in Connecticut, with much care and faithfulness. They were then stationed seven months at Salisbury, to superintend the Children's Institute at that place; and from the 5th of August, 1755, they were stationed, as Wardens, at \*Mahoning, on the Lehigh, Northampton Co. (now Carbon). They had five children, four sons and one daughter, the latter having died in childhood.

Our deceased Sister was a very useful, trustworthy and affectionate person, who was warmly devoted to her husband, and on the morning before her martyr-

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\*Corrupted from "Mahonhaime" (Delaware), signifying a stream flowing near a lick, a tributary of the Lehigh, heading on the northern declivity of the Tamaqua Mountains, in Schuylkill County, and emptying into the river below Lehighton.—*Memorials of the Moravian Church, by Wm. C. Reichel.*



dom, she went to her husband, who was not well, expressed her great affection for him, and then bid him adieu, not knowing what might befall her. From that time, they did not speak to each other again, for, after having assisted the Sisters during the day at washing, she ascended in the evening, in the flames to heaven, while her dear husband, who had gone out of the back door at the first barking of the dogs to see what was the matter, had the inexpressible pain to see his wife consumed. When the flames were first seen to encircle her, she was observed with folded hands in prayer, and her last words were: "Tis all well, dear Saviour, I had expected nothing else." Her age was 38 years, 1 month and 14 days.

JOACHIM SENSEMAN, the husband of the deceased Sister, after the above sad occurrence, served amongst the negroes as a Missionary in the West Indies and is buried at Mt. Carmel, on the Island of Jamaica, W.I.\*

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\*In giving the account of the missionary labors of the missionary Joachim, and his son Gottlob Senseman, we have not been able to give dates or their places of birth, as we could not find them in the works to which we had access, as is the case with their associates in the missionary field; we are therefore obliged to omit them. The above Memoir of Anna Catharine Senseman, we obtained from a German Monthly, published at Bethlehem, Pa., some years ago, edited by Dr. Abraham Hübener; it was to have been followed by a Memoir of her husband, Joachim Senseman, but, by some inadvertancy, we did not receive the paper containing it. We have likewise been unable to ascertain the date and place of birth of Gottlob Senseman, son of Joachim and grandfather of the writer of this memoir. He may have been born either in the State of New York or Connecticut, where his parents served a number of years, or at Bethlehem. He is buried in Fairfield, Canada, where he died in the year 1800.



GOTTLLOB SENSEMAN, one of the sons of Joachim, entered the service about the year 1760. He accompanied David Zeisberger, the great apostle of the Moravian Church, in the missionary cause, to Wyoming. In September, 1765, he accompanied Zeisberger to Onandagua, to ascertain the truth of a report which had spread, that the Iroquois council had pronounced the grant made by Tokohagu null and void.

Toward the end of April, 1768, he arrived, in company with Zeisberger, at the town of Friedenhütten. Three families of Christian Indians accompanied them to Goschgoschünk, the place of their destination, to form a Church on the Allegheny.

On the 9th of May (says the "Life and Times of Zeisberger," edited by Rev. Edmund D. Schweinitz), escorted by \*John Ettwein and several converts as far as Schechschiquanunk, this little colony left Friedenhütten in canoes, taking with them a small drove of cows and horses. At Wilawane, twenty chiefs, with speches and a belt, attempted to hinder the enterprise; but Zeisberger rejected the belt and silenced their interference. Do not imagine," said he, "so vain a thing that you will prevent us from preaching the Gospel at Goschgoschünk." On the 9th of June, they arrived at the upper town, where Wangomen received



them into their lodge, which Zeisberger at once converted into a house of God, holding daily worship.

Established thus at the outpost of civilization, Zeisberger and Senseman looked hopefully into the future. They were ready to spend and be spent in the service of their Lord, and, in the fellowship of their Indian brethren, mutually covenanted in the sacrament of the Supper, to be faithful unto death.

Senseman was next appointed as a delegate to go to the Capital of the Senecas, to settle certain difficulties with that nation.

In the Summer of 1760, he was compelled to visit Fort Pitt, in company with Zeisberger, to obtain relief from the distress occasioned by a famine which had broken out there. In the month of October, he returned to the settlements (Bethlehem). On July 4th, 1780, he, with his wife and others, joined the mission. In the following Autumn, he was stationed at New Schönbrun (Ohio), and Zeisberger, as Superintendent of the Church, itinerated from church to church.

It was at this time that the first wedding of a white couple took place in the State of Ohio. The \* Rev. Heckewelder was joined in wedlock to Miss

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\* JOHN GOTTLIEB ERASTUS HECKEWELDER was born at Bedford, England, on March 12th, 1742. His father, David Heckewelder, was one of those Moravian





Sarah Ohenberg, one of the party who had just arrived, by the venerable missionary Grube.

On the 1st of September, 1781, Senseman appeared before the Half-King, before whom he had been summoned, with Zeisberger, Edwards and Heckewelder.

Mrs. Senseman, who had, but two days before, given birth to a son, Christian David, (the father of the writer of this Memoir), remained at New Schönbrun, with Jungman and his wife, Mrs. Zeisberger, Mrs. Heckewelder and Michael Jung. On the following afternoon, as Senseman was walking with Zeisberger and Heckewelder, back of the mission garden, they were seized by a guard of three Wyandots and taken prisoners, and, with a loud scalp yell, taken to the Delaware camp. One savage, an ugly looking Wyandot, attempted to excite the cruelties of the guantlet by aiming several blows at Senseman's head with his tomakawk: who, however, by his agility, escaped unhurt. They were then all three seized by the hair of the head, and violently shaken, whereupon they were taken to the British captain almost naked, who made some apology and had them taken to the Wyandot camp, where some old rags

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Exiles, who, in company with Christian David, "The Servant of God," had left his native country and emigrated to Herrnhut, for the sake of religious freedom. From there, he emigrated to America, and became a distinguished missionary among the Indians of North America.



were given them to cover their nakedness. Senseman was placed in charge of a murderous Mungo captain, named Snip, who, with difficulty, was persuaded from putting him in the stocks. Zeisberger and Heckwelder were put in one hut and guarded by Coon.

A band of warriors made an attack upon the three missionary stations, commencing at Salem and ending at New Schönbrun (where the wife of the missionary Senseman was). They forced the wife of Zeisberger to rise and help them pack their own linen, robbed the house, destroyed what they could not use, including books and papers of the mission, and forced Mrs. Senseman out of bed, although it was but the fourth day after her confinement, and dragged her, together with Mrs. Zeisberger and Mrs. Jungman, all shivering in the rain, to a canoe, which Jungman had previously secured.

Of Mrs. Senseman, Zeisberger's journal says: "He to whom all things are possible, did not permit the slightest injury to befall her, or her babe, from the unnatural events of the night." Later in the morning she and her female companions, were set at liberty, and betook themselves to Shebosh's house. Jungman was also released; and only Zeisberger, Senseman, Edwards, Jung and Heckewelder remained captives.

On Monday morning, the 11th of September, the whole body of Christian Indians, with the mission-



aries and their families, left Salem, closely guarded by some Delaware and Wyandot warriors. They travelled in two divisions, the one in canoes, the other by land, driving the cattle, of which there was quite a large herd. The two infants were taken by two Indian women, wrapped in blankets and carried on their backs. It was a sad journey. They were turning their backs upon the scene of more than eight years, and of a Christian community never equalled in the history of the Indians. They were leaving behind rich plantations, with five thousand bushels of un-harvested corn—large quantities of it in store, hundreds of hogs and young cattle loose in the woods, poultry of every kind, gardens stocked with every kind of vegetables, three flourishing towns, each with a commodious house of worship, all the heavy articles of furniture and implements of husbandry—in short, their entire property, except what could be carried on pack-horses or stowed in canoes.

At noon of the 1st of October, they reached the Sandusky river. Deserted thus in a howling wilderness, without provisions and no game, they were compelled to trust to their own exertions for subsistence. On the 14th day of October, Wingemund and Capt. Pipe's brother brought the missionaries summons from the commandant at Detroit, to present them-



selves before him for trial, with their families and some of the National Assistants.

On the 25th day of October, Zeisberger, Senseman, Edwards and Heckewelder, together with the National Assistants, William Tobias and Isaac Eschicanahund set out for Detroit.

Having been deserted by the Half-King of the Wyandots, they concluded to build a town, which for want of a name they called Captives Town.

The teachers were ready to go to Detroit, but not to carry their families. By permission of the Captain who had brought the summons, the families were permitted to remain at Captives Town, with Jungmann and Jung as their protectors, while Zeisberger Senseman, Edwards and Heckewelder, together with the two National Assistants, set out for Detroit, on the 25th of October. At the same time, Schebosh led a party of converts to their plantations in the Tuscarawas valley to gather their corn, there being a dire famine along the Sandusky.

After having passed through the most severe trials of famine, and the horrors of the Black Swamp, which is described as an almost impassable barrier between Michigan and the rest of the world, they arrived tattered, weary, hungry and friendless at the western gate of the town, where they were kept waiting for hours at the draw-bridge, and then led to the house





of Major de Peyster. A sentinel ushered them into his presence when they were questioned, and, after several days' detention and a trial, they were liberated, supplied with clothing, and directed to return to their families; having been furnished with a passport by Major de Peyster, which bore date of Detroit, November 12th, 1781.

Senseman had the superintendence, together with Heckewelder, of the Indian converts, while Zeisberger embarked on the 20th of July, 1782, in boats well laden with supplies, and descended the Detroit river, to commence a new enterprise.

Towards the end of August, Senseman and Heckewelder, who had been appointed to take care of the converts, that night arrived at Detroit, rejoined the mission, and on the 25th of September, the Holy Communion was celebrated at the new village.

On the 17th of May, 1784, Senseman returned to Bethlehem with Jungmann, whither Michael Jung had previously gone, leaving Zeisberger, Edwards and Heckewelder to take sole charge of the mission.

On the 9th of November, 1790, Senseman and his wife hastened to rejoin the mission in answer to the call of Zeisberger for more laborers, as it had become more flourishing since the massacre, and a second enterprise was anticipated.



Senseman preached to the Indians at stated meetings and baptized their children, and gained such a reputation for his energy and eloquence, that he was almost unanimously selected as a candidate for the Canadian Assembly. He however declined this position as irreconcilable with his spiritual duties.

The young people, says the "Life and Times of Zeisberger," manifested great interest in the school which Senseman taught. He had people who wrote a better hand than many of the mercantile clerks of Detroit.

In 1791, he, with Jung, the aged and infirm, went on board the Saginaw to take care of the goods, while the others proceeded in two bodies to Detroit, one by land, with the cattle, and the others were led by Zeisberger and Edwards, in canoes, encamping each night on the shore of the lake.

On the 16th of April, 1792, the party arrived at the Retrenche, on the Thames river, and Senseman and Edwards explored the mouth of the Thames, and founded a town which he called Fairfield.

In July, Senseman went to Niagara, to negotiate with the Governor for a grant of land, upon which to settle. Here he witnessed the satisfactory interview between the Commissioners and a body of chiefs under Brant, and brought home news of the prospects of a permanent peace, which was, however, soon dispelled.

While on his way to Detroit, the day before the



battle of Chippewa, in company with Jung, Senseman was forced to return, as he was unable to reach the post, the whole country being roused and the British military called out.

He spoke most eloquently of Zeisberger's fearless courage, his self-sacrifice, his readiness to lose his life for the Indians' sake. Previous to a part of the mission going to take up the land granted by Congress, on the Tuscarawas, Senseman made a covenant between the converts going to Tuscarawas, and those of the mission, that they would all be faithful unto death, and meet again around the throne of God and the Lamb. Afterwards the Lord's Supper was celebrated.

On the 4th of January, 1800, Senseman died at Fairfield. The summons came to him in the midst of his activity. His age we have not learned, but suppose it may have been between 55 and 60 years.

He was buried at the missionary station which he had established, and it was to our sorrow that we were informed some years since, that his grave was greatly neglected,\* furnished only with an inferior stone to mark his last resting-place.

It is only necessary to compare the past with the

\* The cause of this may be the destruction of the station by General Harrison, in the war of 1812, when he was in search of the British General Proctor, who had fled and was supposed to be secreted there. A new missionary station was erected on the opposite side of the Thames, and named it New Fairfield, which still exists.



present day, to form an idea of the difficulties under which the missionaries labored, and the perils by which they were surrounded.

Loskiel says: "There was a beaten path across the Allegheny mountains, traversed by the missionaries and Indians on their journeying to and from Bethlehem and the Western wilds." Civilization and public improvements had not taken strides then as now. There were no railroads to expedite them to the Western frontiers, on the confines of Pennsylvania and Ohio, to the Pacific coast. The missionaries were obliged to travel on foot, to drag their boats by land, from stream to stream, to bivouac in the open air, or, under insufficient tents, and frequently to find themselves divested almost entirely of food and clothing.

Several incidents of note may be mentioned here: Heckewelder, in his narrative, says: "Pleading the case of the missionary Senseman's wife, she having been delivered of a child but three days before; they said that did not make any difference, for she must go with the rest, and commanded her to rise immediately, for they wanted the bedding. Then they emptied the feathers into the street. Thus in a dark night, with intervals of rain, they were taken down the river, to the mouth of Stillwater creek, half-way from Gnadenhütten, where they put up for





the night, the prisoners having nothing but the ground to lay upon, and scarcely anything to cover themselves with."

"In November, the cold became intense. The cattle, finding no good pasture, were continually tempted to return, and therefore had to be watched. The milch-cows failed for want of proper food, and, owing to this, many families, and particularly small children, suffered. Provisions of all kinds were wanting, and when the women went into the woods, or on the river bank, to look for roots as a substitute, they could either find none, or the ground was too hard frozen to get them."

"The four missionaries, Zeisberger, Senseman Edwards and Heckewelder, agreed to go to Detroit, leaving Jungman and Jung at home, to attend to the affairs of the congregation. They had been cited to appear before the English commandant at Detroit. Captain Pipe, who was to escort them, having been drunk for some time, permitted them, at their own request, to go alone."

Heckewelder mentions some of the difficulties of travelling, in his Narrative, as follows: "Mires and large swamps not sufficiently frozen over to bear our horses, who were continually breaking through, and sinking belly-deep into the mire, so that we were frequently obliged to cut strong poles to pry them



out again. Deep creeks, (here called rivers), were great obstacles to travelling, we having to swim our horses across, and where we could not meet with a canoe for ourselves, we had to cross on rafts made of poles put together. Bleak prairies, in some places for miles in length, over which the cold West or North-west wind was blowing in our faces, so that we could scarcely stand against it, and having but few clothes on our backs to keep us from perishing with cold, we would frequently walk, driving our horses before us."

Senseman had several hair-breadth escapes, one of which was occasioned by an Indian, who made an attack upon him with his tomahawk, while he was walking with Zeisberger, back of his garden. He was, however, mercifully preserved, as he, by his agility, warded off the blow by a sudden inclination of the head.

At another time, in 1768, while on a journey to Wyoming, in company with Heckewelder, Zeisberger, Ettwein and a newly-arrived missionary from Europe, named Angerman, the well-known "Gun Powder Plot" had nearly proved fatal to them. Heckewelder relates that they were entertained as agreeably as could be done, by the only white man, a trader by the name of Ogden, who had two small adjoining buildings, in one of which he stored his goods and



had his sleeping apartment, in the other, he had two kegs of powder, one of which was open and some of the powder was supposed to have been scattered among the straw. Angerman, having suffered terribly during the journey with his feet, wished to have the candle placed near to him, in order to attend to them before retiring. The landlord protested against it, as there would have been danger attending it, in case they should have fallen asleep before extinguishing the light, which had been placed in a safe position so as to light both apartments. Upon the urgent solicitations of Zeisberger, however, he was allowed the use of the candle. "We now," says the Narrative, "lay down, after having once more charged Brother Angerman to be careful with the light. We soon fell asleep, and he too, was overpowered by sleep, before he had extinguished the light. Next morning, Brother Zeisberger awakened me (Heckewelder), and took me with him into the woods. He there entreated me, in confidence to tell it to no living soul besides, saying: 'If, in the preceding night, we had not had an invisible watchman with us, we should all have been blown to atoms, and no soul could have known how it had happened. I was asleep, for I was tired, and in my first doze; suddenly I felt a shock, as though somebody was suddenly rousing me; I jumped up, and lo! the



candle was burnt down on one side, and just on the point of dropping in a blaze on the straw, to prevent which accident there was but one moment left. From that instant I could sleep no longer; for one chill after another thrilled through my veins. Thanks to our Lord for this extraordinary preservation."

The above are a few of the incidents in the lives of the missionaries, and show to what dangers they were exposed, and how miraculously they were preserved by a kind Providence, who watched over and protected them.

\* To add to our difficulties we were so unfortunate one season as to have our crop of Indian corn totally destroyed by a frost in the month of August. We were thus compelled to purchase provisions for a whole year in advance; and by so doing we incurred very heavy debts, which we had no other way of paying, than by taking what produce of our fields and gardens we could spare, to the market at Detroit. That we accordingly did, but as we had to pass a Cove at Lake St. Clair, nine miles in breadth, in stormy weather very dangerous, our lives were frequently hazarded by these jaunts. The rivers, where

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\* This incident which we have taken from the "Life of Heckewelder," by the Rev. Edward Routhaler, will show how, while the missionaries were engaged in obtaining a livelihood, they were providentially rescued from sudden death.





they empty into the lakes, are very difficult to pass, on account of the bulrushes and wild rice growing there. Brother Senseman and myself, while one day working our way into the cove during a calm, laden with all kinds of garden produce, were, on entering the cove, suddenly overtaken by a storm, and our canoe, which was furnished with a sail, was nearly capsized. Our hope of saving ourselves was fast diminishing; when, being one mile distant from the shore, we discovered a Frenchman, who lived upon the neck of land jutting out from the Cove, running to and fro with uplifted hands. As we approached nearer, we distinctly heard his exclamations of distress on our account; and at last, as we came near the land, he waded into the water almost up to his shoulders, in order to draw the boat ashore. He appeared extremely rejoiced and grateful to God for our miraculous escape, which, as he informed us in French and broken English, had been already past his expectations. He then took us into his house, and ordered his wife to prepare a large pike he had caught, for dinner. He next fell upon his knees, and offered up a prayer of thanksgiving to God, in our presence; while silently and with heartfelt gratitude we did the same.



The following is the account of the first wedding of a white couple in the present state of Ohio, of which mention has been made in a preceding page:—

“In the chapel of the town of Salem, which had a short time previously been founded by Heckewelder, and was dedicated on the twenty-second of May, there gathered on the fourth anniversary of American Independence (July 4th, 1780), a large congregation of Indians from three towns, together with the whole mission family, recently increased by the arrival of Gottlob Senseman and Miss Sarah Ohneberg. In the presence of this assembly, that veteran Missionary, Adam Grube, whom the board had sent on an official visit to the valley, united John Heckewelder and Miss Ohneberg in marriage. It was doubtless the first wedding of a white couple in the present state of Ohio.”

“The party, consisting of Grube, Senseman, Mrs. Senseman and Miss Ohneberg, was escorted from Pittsburg to Schoenbrun by a number of Christian Indians. Upon these, three American Scouts fired from an ambush, in spite of the presence of white persons, with the intention of taking their scalps, for which bounties were now paid. A bullet passed through the sleeve of the Indian leading Grube's horse.”

Heckewelder says:—“Frequently the attempt to



murder the missionaries at each of the three stations failed. At Schoenbrun, the Missionary Senseman, who had gone into the field for some grass, was providentially saved by two brethren, at the instant he was about to be seized by an Indian enemy."

"At Gnadenhuetten the Missionaries Edwards and Young were near being shot by a white man while they were planting potatoes in the field, and their lives were only saved by the captain of the party whom this white man had joined."

"Heckewelder was at two different times waylaid, while venturing from Gnadenhuetten to Salem: at one time by an Indian laying behind a log by the wayside, and who had already levelled his piece at him; and at another time from an Indian who lay concealed in the top of a tree near which he was to pass. Both times he was preserved by Christian Indians providentially coming to his rescue."

Under the pressure of sufferings (in the month of October following the destruction of the three mission towns) we were ridiculed and laughed at,—“Look!” (said the Monsey chief to a Wyandot), “Look at these praying (Christians) Indians, who but the other day were living in affluence; how they now creep about in the bushes, looking for roots and berries to keep from starving! Well, they are served right, for



why should some live better than others! We have now brought them on a level with us!" Yet such sayings was not the worst, but both Captain Price and the Half King boasted that they now had it in their power to *compel* the Christian Indians to go to war with them, whenever they chose to command. Pipe was formerly Captain of the Monsey Tribe of Delawares who seceded from the nation, and he advocated war against the United States, and took part in the British Expedition against the Mission. He afterwards regretted his having taken part in the British Expedition against the Mission.

To the missionaries may be attributed, in a great measure, the success of the American Army, in the War of Independence, they having, through their teachings, kept the Indian nations from taking up arms against the Americans.

With the New Year of 1784 the weather became so uncommonly boisterous, and the cold so very intense, that the rivers, creeks and the Lake St. Clair were soon covered with ice, which from day to day became thicker and stronger. Next fell a snow of two feet deep, and the next day, one of much greater depth, so that both together measured full five feet on a level. How gloomy was the prospect before us! Our Indians soon began to suffer. Grain was not only





scarce with us, but had become a scarce article throughout the settlement of the white people or French Canadians, and winter being through the whole country the same, those who had grain would not part with it, but saved it to keep themselves and their cattle from starving. Many emaciated countenances was a sad token of the distress of the poor people themselves. We had no stables as yet for our cattle, and what little fodder we had was but indifferent, the frost having been so hard before it was cut and cured. When we cut trees down for firewood the trunks were buried in the snow, which made it a most laborious business to procure this article.

While relief, both for man and beast, seemed out of our reach, we were taught by the instinct of our beasts, that much was to be found almost at our door. That a wise and benign Providence had provided the means of subsistence, even in the cold and dreary regions of Canada, appeared evident. Buried as we were, almost in the snow, with the cattle standing close to our doors, they would raise their heads towards the river, which lay but a short distance from the village, as if they wished to go there, and the Indians, supposing this was occasioned by the want of drink melted snow for them to satisfy their thirst; seeing however, that they still cast eager looks in the same



direction, and with their noses raised as though they smelt something, we were all at a loss to know the cause. While this was the case, two deer that came down the river on the ice opposite the village, were shot; they being opened, to find what they had fed on, it was found that their stomachs were filled with scrub grass. The Indians' attention to the discovery all joined in working a way for the cattle to get to the river on the ice. As soon as this was effected the cattle were seen ranging along the banks, where they found the green scrub grass in abundance, not along the river banks, but along the frozen ponds adjoining the same, when "tracks" or fields of hundreds of acres of this grass was presented to them. The suffering Indians being by this taught where the deer could be looked for, could now daily get as much meat as they wanted.

It was astonishing to see the meat that was brought in, and we found that during the three months that the snow lay so deep, upwards of one hundred deer were taken from the rush meadows. Some of them being run down or caught by the dogs, were brought alive to the village, and then fed with the scrub grass gathered for the purpose, and finally in the spring taken alive to Detroit and sold.



ZINZENDORF'S OBSERVATIONS CONCERNING THE  
SAVAGES IN CANADA.

The savages in Canada, North America, are thought to be partly mixed Scythians and partly Jews of the 10 lost tribes, who through the great Tartarian Wilderness wandered hither by way of hunting, and so they came farther and farther into the country. The reasons given are:—

1. Because they are not black as the savages of Florida, Mexico, &c. but they are white, and have only that yellow color prophesied in Deuteronomy xxviii., 22: "The Lord shall smite thee with mildew."

2. They have Jewish customs."

3. They call their enemies and strangers Assyroni, in remembrance of the Assyrians, by whom their fathers were driven out.

4. Achsa, Onas, and innumerable others are pure Hebrews, or at least so far, as the English, Swedish, and other tongues are German.

5. Notwithstanding they have many wives, their families are yet so small, as they are sometimes in a small village in our country. \* \* \* Therefore one believes that some hundred years ago, five or six men lost themselves hither, each of whom, by-and-bye, became a nation, but because of the curse resting



on them, consumed them so, that none of them surpassed the number of 2.000 persons, yea, some of them are a few hundred.

And these nations are five; the French call them Iroquois, but they call themselves Aquanoschioni, or Covenant people.

“Zinzendorf’s views of the origin of the Indians accorded with those propounded by Elliott, and held by William Penn.”—*Memorials of the Moravian Church.*

#### THE MASSACRE ON THE MAHONING.

The following account of the massacre on the Mahoning, to which the Memoir of Anna Catharine Senseman, on page 9, has reference, may be of interest:

“The family being at supper, heard an uncommon barking of dogs, upon which Brother Senseman went out at the back door to see what was the matter. On the report of a gun, several ran together to open the house-door. Here the Indians stood, with their pieces pointed towards the door, and firing immediately upon its being opened, Martin Nitschman was instantly killed. His wife and some others were wounded, but fled with the rest up stairs into the garret, and barricaded the door with bedsteads.— Brother Partsch escaped by jumping out of a back window. Brother Worbas, who was ill in bed in a





house adjoining jumped likewise out of a back window. Meanwhile the savages pursued those who had taken refuge in the garret, but finding it too well secured, they set fire to the house, which was soon in flames. A boy by the name of Sturgis, standing upon the flaming roof ventured to leap off, and escaped, though at first, in opening the back door, a ball had grazed his cheek, and one side of his face was much burned. Sister Partsch seeing this, took courage, and leaped likewise from the burning roof. She came down unhurt and unobserved, and thus the fervent prayer of her husband was fulfilled, who, in jumping out of the back window, cried aloud to God to save his wife. Brother Fabricius then leaped also out of the window, but before he could escape, was perceived by the Indians, and instantly wounded by two balls. He was the only one whom they seized upon alive, and, having dispatched him with their hatchets, took his scalp, and left him dead on the ground.

“The rest were all burnt alive, and Brother Senseman, who first went out of the back door, had the inexpressible grief to see his wife consumed by the flames. Sister Partsch could not run far for fear and trembling, but hid herself behind a tree near the house, from whence she saw Sister Senseman, already



surrounded by the flames, standing with folded hands, and heard her call out, "Tis all well, dear Saviour—I expected nothing else." The house being consumed, the murderers set fire to the stables, by which all the corn, hay and cattle were consumed. Then they divided the spoil, soaked some bread in milk, made a hearty meal and departed—Sister Partsch looking on unperceived."

Brother Senseman arrived the next day with the fugitive congregation at Bethlehem, where the news had been brought by Brother Zeisberger, who had just arrived at Gnadenhuetten from Bethlehem, the evening of the attack, and had hastened back, to give notice of the massacre.

A broad marble slab was placed over the grave of the martyrs in 1788, with the following inscription:—"To the Memory of Gottlieb and Christian Andres, with their child Johanna; Martin and Susanna Nitschman, Anna Catharine Senseman, Leonard Gatermeyer, Christian Fabricius, clerk; George Shuegger, John Frederick Lesley and Martin Presser, who lived here at Gnadenhuetten unto the Lord, and lost their lives in a surprise from Indian Warriors; November 24th, 1755; 'Precious in the sight of the Lord is the death of His saints.—Psalm cxvi., 15.'



## CAPTURE OF THE MISSIONARIES.

An account of the capture of the Missionaries, Zeisberger, Heckewelder, Senseman and Jung, together with the wife and child of Heckewelder, a daughter, six months old, and the wife and child of Senseman, a son, four days old, (and father of the writer of this Memoir,) which occurred on the Muskingum, in the State of Ohio, September 3, 1781.

There were now, says the "Life and Times of Zeisberger," six missionaries on the Tuscarawas : Zeisberger and Jungmann at New Schoenbrun ; Senseman and Wm. Edwards at Gnadenhuetten ; Heckewelder and Michael Jung, at Salem. They all zealously preached the word, dispensed the sacraments, instructed the children, comforted the aged, and ministered to the sick ; while their wives went about among the women, taught them to be christian mothers, and to fill the position which the Gospel assigns to their sex. Peace reigned in the churches until the stream burst upon them which swept them from the valley. The elements which produced it, had silently been gathered since the commencement of the war.

In the afternoon of September 1, 1781, as Zeisberger, Senseman and Heckewelder were walking together, back of the Mission garden, they were, while in the act of declining a proposition of a Monsey



captain, rushed upon by him, and taken prisoners, and with loud scalp-yells taken to the Delaware camp. Thither the Wyandots came running, and while some of them stripped them of their shirts, others plundered the Mission house, destroying whatever they did not want. An ugly looking Wyandot attempted to excite the cruelty of the gauntlet, by aiming several blows at Senseman's head; another, a dark-eyed Monsey seized each of them by the hair, shook them violently, and said: "I salute thee, my friend."

The prisoners were then conveyed to Elliott's tent. There stood God's ordained servants, almost naked, in the presence of the British Captain, who had frequently enjoyed their hospitality.

For a moment he was overwhelmed with shame, made some lame apologies, and finally ordered them to be taken to the Wyandot camp, after having induced the savages to restore to them a few old rags and torn garments, that they might, to some extent at least, cover their nakedness. Zeisberger and Heckewelder were put in one hut, and guarded by Coon; Senseman came into the keeping of Snip, a Mingo captain, notorious for his cruel murders, who was with difficulty dissuaded from fastening his feet in the stocks. The prison huts were mere roofs supported by poles. Edwards had been overlooked when his





brethren were seized. He now gave himself up of his own accord, and shared their confinement.

A band of thirty warriors set out for Salem, and another of but two, accompanied by a squaw, for New Schoenbrun. The party sent to Salem broke into the Mission House, which Jung had barricaded. He was immediately attacked with tomahawks, from which Coon rescued him. The house having been attacked, he was hurried to Gnadenhuetten, and at midnight brought to his associates. "Good evening, my brethren," was the greeting. "our earthly career seems to be near its end; we have reached the borders of eternity but we die in a good cause." At the urgent solicitation of the Salem women, Mrs. Heckewelder and her babe of five months old were permitted to remain with them until morning\*.

The cruel import of the halloo was not carried out, and the missionaries were even permitted to have an interview with their wives, who came guarded to the Wyandot camp, and fell weeping into their husband's arms.

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\*JOANNA MARIA HECKEWELDER, the babe above-named, was born April 6, 1781, at Salem, and generally acknowledged to have been the first white child born in the State of Ohio. After the death of her husband, she took up her residence in the Sister's House, in Bethlehem, where her room became the resort of visitors, anxious to see the first white child born in the State of Ohio. She had lost her hearing entirely. Communication was carried on with her by writing on a slate. I remember, when a boy that she spent a day with us at Nazareth, my father having been the second white child born in the State of Ohio, and who was, with his mother, taken prisoner at the same time, when he was only four days old.



After this outflow of parting they grew calm, and, during all their subsequent hardships, not a murmur or a complaint fell from their lips.

The account of the journey of the Missionaries and their families to Upper Sandusky, and from there to Detroit, and their appearance before the Governor of Detroit is given on pages 14 to 18. They were questioned by Major De Peyster, on their arrival, and, after a few days, were subjected to a trial and released of the charge of being spies.

#### THE MASSACRE OF THE NINETY INDIANS

In the month of March, 1782, the country having been visited by a severe famine during the past winter, about 150 of the Indian Converts returned to the Tuscarawas to obtain the corn which they had left on their departure in the previous autumn.

While in the towns on the Tuscarawas, the Christian Indians were an object of suspicion, not to the British only; frontier-men on the American side looked on them with equal distrust, ignorant of the benefits which the settlements were deriving from the mission.

The British heaped maledictions against them, as American spies; the Americans burned with maledictions against them as allies to the British. Taylor well says: It was the peculiar hardship of these inof-



fensive religionists, that every act of benevolence or humanity on their part, was sure to excite distrust and hostility in some quarter.

Col. Williamson, the American officer put the question, "Shall the Moravian Indians be taken prisoners to Pittsburg, or put to death." An overwhelming majority was for the sentence of death.

The mode of execution created not a little debate. At last it was resolved to tomahawk and scalp them, that there might be trophies of the campaign.

Although startled when informed of the fate which awaited them, the Indians soon recovered their self-possession, they nevertheless declared their willingness to die, and asked no favor other than time to prepare for death. This was granted them, and the following day fixed for their execution.

There now ensued a scene which deserves to have a place in the history of the primitive martyrs. Shut up in their two prisons, the converts began to sing and pray, to exhort and comfort one another to mutually unburden their consciences and to acknowledge their sins.

As the hours wore away and the night deepened, and the end drew near, triumphant anticipations of heaven mingled with their hymns and prayers.

Converted heathen taught their heathen slayers



what it means to die as "more than conquerors" for the faith.

It was on the morning of the eighth of March, two buildings, denominated "slaughter houses," the one for the killing of the men, the other for the massacre of the women. The captives, who continued to sing and pray, were then asked in an exultant tone, whether they were ready to die. "We are ready now," was the reply, "we have committed our souls to God, who has given us the assurance that he will receive us." Several men then seized Abraham, whose long flowing hair had attracted their attention as fit for making "a fine scalp," tied him and another convert with a rope, and dragged them to the appointed houses. There they were deliberately slain and afterwards scalped. When all the men and boys were dead, the women and children were brought out, two by two, as before, taken to the other house, and despatched with the same systematic barbarity. Judith a venerable widow, was the first among these victims. Christiana, another victim, who had been an inmate of the Bethlehem Sisters' House in her youth, spoke English and German fluently, and was a woman of education and refinement, fell upon her knees before Captain Williamson, as they were being led away, and addressing him in English, besought him to spare





her life. "I cannot help you," was his cold reply. She rose, and submitted to her fate patiently like the others.

Tomahawks, mallets and war clubs, spears and scalping knives were used to effect the slaughter, in which, however, only some of the militia appear to have taken part.

According to a careful computation, the whole number of victims was ninety. The militia brought back ninety-six scalps. Some six of the murdered ones must have been heathen Indians, probably visitors at Gnadenhuetten.

Afterwards they ransacked the buildings, and then directed their course towards New Schoenbrun, to murder its Indians. Zeisberger, having been apprised of their intention, had given them timely notice, and the murderers found the town deserted. Finding themselves foiled in their purpose, they destroyed what property had been left, and having set the buildings on fire, took their departure, their proceedings having been viewed by some of the converts, who had secreted themselves in the vicinity.

#### A SECOND CAMPAIGN.

Soon after the return of Williamson's command from the massacre, a second campaign was inaugurated



with the purpose of destroying the rest of the Christian Indians.

On the 25th of May, 500 volunteers mustered at Mingo Town, and elected Col Crawford as commander.

Following Williamson's trail, they came to the ruins of New Schoenbrun, where they encamped and fed their horses on the unharvested corn of the plantation. On the 6th of June they reached Sandusky, and prepared to surprise the Christian Indians, as they had done at Gnadenhuetten. But Captives Town was destroyed; its huts laid in ruins; its gardens and fields were covered with thick grass. The Half-King's brutal expulsion of the converts had saved them from a second massacre.

The disappointed volunteers held a council and resolved to proceed one day longer in search of the Indians. They knew not that they had already advanced too far; that warriors were reconnoitering all their movements, and that they would not meet the inoffensive religionists of the mission, but warriors, plumed and painted, and burning to revenge the blood of their murdered countrymen. The very next afternoon, about three miles north of Upper Sandusky, a large body of savages, suddenly rose from the high grass of the plains, and disputed their progress. A battle ensued, and continued until dark. Both par-



ties lay on their arms all night. The Indians did not resume the fight, but sent for re-inforcements in such numbers, as to threaten the Americans with an overwhelming discomfiture. Some shots caused a disastrous panic. In the midst of the confusion, the savages fell upon the volunteers with the utmost fury, and ceased not their attack, until they were either cut down on the spot or taken prisoners. The captives were tortured with all the art of savage cruelty. Among the sufferers was Col. Crawford himself, who fell into the hands of Capt. Pipe. He was taken to an Indian village for execution. A post about fifteen feet high was set in the ground, and a large fire of hickory poles kindled under it.

While these preparations were going on, Crawford recollected that Capt. Wingenund had been several times entertained at his house, and that they had parted friends. He requested that this warrior might be sent for.

Approaching the Colonel, he waited in silence for the communication he might choose to make.

A colloquy here ensued, the import of which was, that he had helped massacre the Christian Indians, who were inoffensive and innocent. and that he, (Wingenund), could not help him now.



Wingenund burst into a flood of tears, and turned away, where he could not see the approaching torture.

The savages now stripped Col. Crawford, and having first beaten him with sticks, tied him to the post by a rope, long enough to allow him to walk two or three times around it. Then they began to discharge gunpowder at his person, and to burn him with brands, coals and hot ashes. In a little while the space was covered with coals, in which he was made to walk. Simon Girty stood looking on, answering his appeals to shoot him with a derisive laugh.

Thus he suffered for three hours, until death mercifully came to his aid.

#### COUNT ZINZENDORF IN LUZERNE COUNTY.

Soon after the arrival of the Delawares at Wyoming in the same year, (1742), the celebrated Moravian Missionary, Count Zinzendorf, for a season pitched his tent among the Indians of the valley, accompanied by another missionary, Mack, and the wife of the latter, who served as an interpreter. Becoming jealous of the Count, unable to appreciate the pure motives of his mission, and suspecting him of being either a spy or a land speculator in disguise, the Shawanese had determined upon his assassination. The Count had kindled a fire, and was in his





tent in meditation, when the Indians stole upon him to execute their bloody commission. Warmed by the fire, a large rattlesnake had crept forth, and approaching the fire for its greater enjoyment, the serpent glided harmlessly over the legs of the holy man, unperceived by him. The Indians, however, were at the very moment looking stealthily into his tent, and saw the movement of the serpent. Awed by the aspect and the attitude of the Count, and, imbibing the notion, from the harmless movements of the poisonous reptile, that their intended victim engaged the special protection of the Great Spirit, the executioners desisted from their purpose and retired.

#### THE MISSIONARIES ON THEIR JOURNEY WESTWARD.

Loskiel, says of the missionaries Rauch, Buettner, Senseman, Mack, Chr. Frederick Post, Heckewelder, Zeisberger, Bishop Nitschman, Bishop Cammerhof, Bishop Spangenberg and others, were the laborers in this self-denying enterprise. So frequent were the visits of the Missionaries and Christian Indians to the Susquehanna, that a beaten path was worn across the Neskopeck mountains, between Gnadenhuetten and Wyoming.

Before the men of Connecticut had asserted their claim to the fair valleys of Bradford county, the holy



pioneers of the Moravian Missions had penetrated the Susquehanna, and made settlements at various points.

As early as 1750 Bishop Cammerhof, guided by an Indian of the Cayuga tribe, passed up the Susquehanna, on a visit to Onandagua. In 1753, Zeisberger with the Indian Brother Anthony, came to Wyalusing.

After the final departure of the French in 1759, Venango county remained solely in possession of the English, untrampled probably by the foot of a white man, until 1767, when an unarmed man of short stature, remarkably plain in his dress, and humble and peaceable in his demeanor, emerged from the thick forest upon the Allegheny river, in the neighborhood of the Seneca towns. This was the Moravian Missionary, Rev. David Zeisberger, who led by Anthony and John Papenhunk, had penetrated the dense wilderness of Northern Pennsylvania, from Wyalusing on the Susquehanna, to preach the Gospel to the Indians in this region. Their intended station was at Goshgoshink, on the left bank of the Allegheny.

The Seneca chief, believing him to be a spy, treated him very roughly at first, but softened by the mild demeanor, allowed him to go to Goshgoshink, warning him however, not to trust the people there, as



they had not their equals in wickedness. Goshgoshink, a town of the Delawares, consisted of three villages on the banks of the Ohio. The whole town seemed to rejoice at the visit. The missionary found, however, that the Seneca Chief had told him the truth. He was shocked at their heathenish and diabolical rites, and especially at their abuse of the holy name of God.

The missionary went home to report his progress to his friends in Bethlehem. The following year Zeisberger returned, accompanied by Bro. Gottlob Senseman, and several Moravian Indian families from the Susquehanna, to establish a regular mission at Goshgoshink. They built a block house, planted corn, and gathering around their block house several huts of believing Indians, they formed a small hamlet, a little separated from other towns. To this a great number resorted, and there the Brethren ceased not, by day and night, to teach and preach Jesus, and God in Christ, reconciling the world unto himself.

These meetings were fully attended, and it was curious to see so many of the audience with their faces painted black and vermilion and heads decorated with clusters of feathers and fox tails.

The first white men who ever made a settlement in what is now called Beaver county, were probably



the Moravian Brethren Zeisberger and others, in the year 1770 They had been laboring some time previous among the Monseys and Senecas at Goshgoshink and Lawenakanuck, on the Allegheny, above French Creek, but various discouragements had induced them to leave there, and accept an invitation tendered them from Pakanke and Glikkikan, Delaware chiefs, living at Kaskashunk, what is now Butler County.

The following abridged account is taken from Loskiel's History of the Missions: (The settlement appears to have been where Darlington now stands.)

April 17, 1770, the congregation at Lawenakanuck broke up, and set out in sixteen canoes, passing down the Ohio river by Pittsburg, to Beaver county, which they entered, and proceeded up to the Falls, where they had to unload and transport their goods and canoes by land. One of these carrying places detained them two days. After a tedious journey, they arrived on the 3rd of May, at their destination, a well-chosen spot "with good land, sufficient to supply an hundred families."

On the 23rd July, our Indians began to build a regular settlement on the west side of Beaver Creek, erecting block houses, and before winter they were conveniently housed.

In October, John George Jungman and his wife ar-





rived from Bethlehem, to take charge of the congregation, bringing a belt of wampum from Col. Crogan to Pakanke, entreating his kindness to the missionaries. Brother Senseman, who had shared with Bro. Zeisberger in his toils and duties, returned to Bethlehem. The missionaries were greatly annoyed, and their lives were endangered by the jealousies stirred up against them by the sorcerers and medicine-men among the Indians.

In 1773 the state of the frontier had become so alarming and the opposition and jealousy of Pakanke's tribe so great, that it was not thought safe for the Brethren to remain any longer. They accordingly broke up the station and departed for the new stations on the Muskingum in the State of Ohio, under charge of Rev. John Heckewelder and Bro. John Roth.

#### GLIKKIKAN'S CONVERSION.

From Loskiel's History it appears that there existed about 1770, an Indian village, called Kaskaskunk, some eighteen miles north of Butler. A chief of the Delawares, Pakanke, dwelt there, and a speaker of some note, named Glikkikan.

The latter, who had heard of the arrival of the Moravians, and who had been initiated in the Catholic doctrine, determined to go and resist the ingrafted



heresy. When he reached Lawenakanuck, his courage failed him, and accepting an invitation from the converted Indian, Anthony, to dine with him, his (Glikkikan's) heart was captivated at the rehearsal of the simple doctrines of salvation by the Moravians, and he expressed himself a convert. He related a dream which he had had several years previous, in which he saw a white man, short of stature, which he regarded after his conversion, as having foretold their arrival. From that time he frequently told his hearers that there were white men somewhere, who knew the right way to God, for he had seen them in a dream. When remonstrated with, by his former companions for having joined the Moravians his answer was, that their God should be his God, and where they would go, he would go. After the destruction of the three towns, in the autumn of 1781, he fled with them to Canada, and returning in the spring of 1782, with a part of the converts, to gather in the corn which they had left unharvested, he met his death, on the 8th day of March, as one of the ninety-six, who were so cruelly massacred, by order of Col. Williamson.

#### WECHQUETANK.

Wechquetank, an Indian village, which had been established by Joachim Senseman, in 1760, was de-



stroyed by the savages of the Pontiac war, in 1763, and the converts fled to Nazareth. The country around Nazareth was infested by savage hordes, who threatened its destruction, for which reason stockades were erected around it, to defend it from their assaults.

The following incident, which we take from the *Life and Times of David Zeisberger*, is worthy of note:

Escorted by Thomas Apty, the Commissary of the government, Sheriff Kichline, (Kuechlein) Justice Moore and Lieutenant Hunsecker, and led by Zeisberger, the Indians proceeded to the Rose Tavern, where Marshall welcomed them, and whither many "after the common faith" from Nazareth and Christianspring, came to welcome them with God-speed. The evening saw them encamped at the foot of the Blue Mountains, and the next day they built a little hamlet of bark huts on the desolate sight of Wechquetank, and amidst its cheerless ruins. There they spent the Holy Passion Week, and engaged in all its services.

Part of the Indian congregation at Nazareth, together with the Indians from Nain, near Bethlehem, were taken, by order of the Governor, to Philadelphia, and confined in the barracks, where a large number died, and were buried in potter's field, now



Washington square. The remainder, after having undergone a great many privations, from their confinement, and the insults of the enraged populace, were released, by order of the Governor, and sent back to Bethlehem.

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Three points of interest are yet to be noticed, before closing this little volume :

FIRSTLY, Matters of interest, concerning the Moravian church ; its origin, its customs and its mission.

SECONDLY. A short account of Nazareth, the birth-place and early home of the writer, and its establishment by George Whitefield, the great itinerant Methodist preacher, together with some passing remarks upon the surrounding towns, and

THIRDLY. A family record, as far as obtainable of both sides,—paternal and maternal,—of our immediate family and ancestry, together with incidents which have come within our notice.

*Matters of interest appertaining to the origin and forms of the Moravian Church :*

At the commencement of this Book mention was made of the Moravian Church having existed nearly a century before the reformation by Luther. Its origin, however, dates back of that period ; and it





has been asserted, that it can trace its descent from the time of the apostles.

The MORAVIAN MANUAL, edited by Rev. E. de Schweinitz, in a Historical Table, says: 836, First Christian church, dedicated in Moravia, at Nietra, through the influence of Latin Christianity.

LOSKIEL'S HISTORY, says; In the ninth century, a sister of the King of Bulgaria, being carried a prisoner to Constantinople, became a Christian, and through her means, on her return to her native land a christian church was established in her native country, of which the King of Moravia and the Duke of Bohemia were members. A part of these churches were afterwards forced into the Roman church, but a select few still refused to bow the knee to Rome. This little remnant, adhering to the pure doctrines of the primitive church suffered a variety of persecutions for several centuries, and at last were permitted to live on the borders of Moravia. Here they established a church on what they deemed the "*Rule and Law of Christ*," calling themselves at first "*Fratres Legis Christi*," Brethren of the Law of Christ; and "*Unitas Fratrum*," or "*United Brethren*."

They were a regularly sound and evangelical church a century before the Reformation of Luther, and



were in intimate communion with the Waldenses who had been preserved uncorrupted from the days of the apostles.

In a small work, printed by Charles Cist, at 104 Race Street, in the year 1805, entitled "*An Excursion into Bethlehem and Nazareth, in the year 1799, by John C. Ogden, Presbyter of the P. E Church in the United States,*" the following account of its origin is given :

"St. Paul informs the Romans, that he had planted the Gospel into Illyricum and from the Epistles in Timothy, we learn that Titus visited Dalmatia with the same purpose. Both were Slavonian provinces. A native of Illyricum, translated the Bible in his mother tongue.

The Slavonians, who rent that province from the Grecian Empire, founded Christian churches there, and by degrees became converts to the faith.

Slavonians were expected at the sixth council held in Constantinople, in the year 860.

The Slavonians received the Gospel by means of the Greeks, and were initiated into the Christian religion by means of the Grecian ritual and forms. This was done by the administration of Greek priests, who came into the country in the year 860.

[In 862, the Emperor Michael of Constantinople, sent to Ratislaus, Duke of Moravia at his own request,



Cyrill and Methodius, the Thessalonian brothers, who became the apostles of the Moravian Church. Cyrill translated the Bible in the Slavonian tongue, and established a national ritual on the basis of the Greek. As a nation, therefore, the Moravian church accepts Christianity from the Greek Church. Moravian Manual.]

In 1176 the Waldenses arrived, and joined those who were tenacious of the rights of the Church.

These ancient Christians, the Waldenses, date their origin from the beginning of the fourth century, and Rieger goes further back, and considers them the remains of the people of the valleys, who were converted to Christianity, when the Apostle Paul passed over the Alps into Spain.

These United Waldenses and Bohemians preserved their connection with the Waldenses at home, and sent them ministers from the Seminary of the Brethren in Italy, whither as an University, they sent their youth from Bohemia.

John Huss, Master of Arts, and the Professor in the Academy of Prague, and minister of Bethlehem Church, became an advocate of the Brethren. He was born 1373. He defended the tenets of Wickliffe, the first of the English Reformers, who had addressed the Brethren in Bohemia and Moravia, in



1387, and who exhorted them after the example of their forefathers, to stand fast and unshaken by the faith of the Gospel.

Confusion existed at this time between the Greek and Latin churches, but in 1450, the peaceable and moderate men of both parties united in the tenets in which all agreed, and gave up the distinction of parties.

Permission was given them to withdraw to the barony of Lititz, and to enjoy their religion according to the dictates of their consciences.

War and contentions between the Protestant and Romish Church, often convulsed them. At the beginning of the sixteenth century they had two hundred congregations in Moravia and Bohemia, but in the confusion of the times, they found themselves necessitated to remove, that they might enjoy liberty of conscience.

In their wanderings, one of them being acquainted with Count Zinzendorf, who proffered them protection on his estate, they built the town of Herrnhut (Lord's Protection.)"

This was the commencement of the Renewed Church, and is its seat at the present time.

The Moravians, in the early times, formed themselves into separate communities, having their prop-





erty in common, subject to the heads of the church at Herrnhut. They opened the country to civilization, built villages and cultivated the land, and followed different trades for a livelihood. Competition in business was forbidden.

Marriages were by lot. It became incumbent upon every brother entering upon business, either in his own interest, or in the interest of the community, to enter into the holy bonds of matrimony. To aid him in his choice, the heads of the church provided him with a wife from amongst the sisters of the congregation, whose names were placed in the lot, and after a prayerful consideration of the same, by the spiritual heads of the church, the name of the sister drawn, was made known to the brother, who could, after due deliberation, accept or refuse. A second trial, however, was to remain, although there were exceptions to that rule in the case of an obstinate brother.

The Washing of Feet, which had been practiced by the Ancient church, in obedience to the example of the Saviour, had been abrogated in the early times of the Renewed Church.

Children were brought to the church for Baptism, when eight days old, in accordance with the Jewish law.



The members of the congregation were divided into choirs or classes,—children, boys, youths, brothers, girls, sisters, married, widows and widowers—whereof each celebrated a day set apart during the year, as anniversary or festival day. It consisted in the closing of the old year on the eve of the new, with a religious service, in which a retrospect of the past year was taken, and hymns were sung and prayers offered up to the throne of grace, for a continuance of the blessings of the past, and after an admonition by the pastor, they were dismissed, having first been informed of him, of the routine of religious services to be held on the festival day. This day was ushered in with music by the band of trombonists, (which are in all of their congregations,) from the steeple of the church; at nine o'clock, there was an introductory service; at ten, the festival sermon; at three o'clock the love feast, all of which were attended by vocal and instrumental music, and the latter by the distribution of cake and coffee. The festivities of the day were closed by a religious service in the evening.

New Year is ushered in by a midnight service with trombones; on Christmas Eve there is a love-feast in which lighted tapers are distributed amongst the children. Easter is ushered in by music from the church steeple, and at 5 o'clock, A.M., the congregation



assembles in the church and after reading the Easter Morning Litany proceed to the grave-yard, preceded by the trombone band, to welcome the risen Saviour. Deaths are announced by a dirge by the trombonists. Moravians are very fond of music and their church services are generally conducted with a full accompaniment of vocal and instrumental music. Concerts and Oratorios such as the Haydn's Creation, &c., were given as week-day entertainments.

Circuses and theatres were forbidden, having a tendency to demoralization. Menageries were considered instructive, and the accompanying Shetland Pony performance, amusing, and were allowed.

Matters of dispute were settled between themselves.

Count Zinzendorf was not the founder of the Moravians, as some suppose, but was only their protector. He permitted them to live on his domain in the village of Berthelsdorf and to establish a town which they named Herrnhut (Lord's Protection.)

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NAZARETH is situated on an eminence, commanding an extensive view of the surrounding country. It was founded by the Rev. George Whitefield, the eminent Methodist preacher, who had purchased 5000 acres in the Forks of the Delaware from the proprietor in England, and who had accompanied the Mo-



ravians from Georgia, where they had been located for a number of years. They were obliged to leave, as they were conscientiously opposed to bearing arms in the war which had broken out against the Indians. They had built a house, on the spot where the city of Savannah is situated. Whitefield commenced the building of a house which he had intended for the same object, the education of negro children, but disagreeing with him on doctrinal points the Moravians purchased the tract and finished the house. It is built of stone, with a hip roof and a row of brick, immediately over the first story, marks the extent of the building, when the Moravians purchased it.

The Whitefield tract was purchased in England by the Moravians of Rev. George Whitefield, by Bishop Spangenberg. The news was brought to this country September 15, 1741, by Nitschman, Episcopus, in company with John Stephen Benezet, a French Huguenot, who fled with his family in 1715 to England, Here he formed an attachment to the Moravians.

Nazareth in the early times contained two streets, crossing at right angles, with a Centre Square, containing the Warden's House and Store, and Market House; and Nazareth Hall, facing another beautiful Square to the South. It contained the Inspector's House and Sister's House. A short distance to the





west is the "Children's Garden," a pleasure-ground. It was beautifully laid out in terraced walks, with seats and shrubbery, shaded by a variety of forest trees.

The present grave-yard, on the eminence, a short distance west of the Hall, commands a fine view of Nazareth and the adjacent country.

The town has, within some thirty years, been incorporated as a borough and a number of new streets have been opened and laid out at right angles. Old Nazareth, situated about a half mile south-east of Nazareth is said to be the original settlement of the Moravians. It contained two farms and a church, built on the German plan, with hip roof. In later years it was an asylum for the poor of the congregation. It was built of heavy oaken timber, filled in with bricks, and was sold to a farmer a number of years ago for a small sum, who took it down and found the timber as sound as when first put up. A barn, part of which had been taken away to give place to a new (Belvidere) street, in the borough plan, still displays its old-fashioned tile roof to the passer-by, of which, it is said, the tile were brought from Germany by the early Moravians. A railroad, (the Bangor and Portland R.R.) passes in the immediate neighborhood, and terminates at Main street, at the south side of the Northampton County Fair Grounds, in the borough of



Nazareth. This road makes connection with Easton and Bethlehem by the Martin's Creek branch, and forms a direct route to the Water Gap.

A monument erected on the highest spot, the locality of the original or Old Graveyard, marks the place where repose many of the early Moravians and their Indian converts. A marble monument contains the names of the buried, and from a pavilion, an extensive view of an almost uninterrupted hemisphere is to be obtained.

We extract the following description of it, written by Rev. A. A. Reinke, and published in the "*Unitas Fratrum*," an octavo monthly, printed in the year 1870, by Senseman & Son, at 416 Callowhill St., Phila. It was published by the Young Men's Christian Union of the First Moravian Church, (of which body, the junior member, Albert H., was an active member,) and edited by J. Wolff Jordan:

### THE HUTBERG AT NAZARETH.

We are on consecrated ground. In conformity with an appropriate custom, the first settlers of this region chose the highest point of this "Slate Ridge" for the quiet resting-place of their dead. Thick forests then covered these hills; and the several primitive settlements, within a distance of several miles, made common use of the "Hutberg," (so-called after the Grave Yard in Herrnhut, Saxony,) for burial purposes. The various nationalities, that were represented by



the first colonists who felled these trees and cultivated the soil of this section,—say 130 years ago, have their representatives among the dead, whose mortal remains are beneath the green verdure on which we tread. But we find not only German, English, Scotch and Irish names on the monument, erected in the centre of the enclosure by the Moravian Historical Society, in 1867, but also those of converts from the aborigines, who died with the hope of immortality strengthening their faith. What strange feelings must have pervaded the soul of the wild Indian, when he heard the deep tones of the funeral trombones, and beheld the silent procession carrying the dead up the steep ascent of the thickly-wooded hill to its very top, and there saw the simple ceremony of depositing the mortal remains in the narrow grave among the forest trees! Did that new scene touch his heart, and was it the means of embracing the Gospel of Salvation? But the march of civilization has cleared the forest, and with the exception of a few verdant pines, nought tells of the dark shadows, which even within our recollection, still hung over the rudely enclosed spot some thirty or forty years ago. Rescued from grievous neglect, this prominent landmark has been brought to notice by the erection of a plain and suitable marble shaft, whose bright lines are visible for miles around; and which calls the attention of many otherwise unobservant travelers, to the historical interest, that clusters around it.

Seated within the "Pavilion," a most charming panoramic view is spread out before us. Mountains completely surround the valley crossed by gently undulating hills. In the Northwest, we see the Lehigh Water Gap, through which pass the river, canal, and railroad of the same name. Casting the eye along the huge bulwarklike outline of the Blue Mountain, we see the several "Land Gaps," through which lead the roads that were formerly the ties of union



between the northern region of the State and the cities lying south of us. In the far Northeast, we recognize at once the celebrated Delaware Water Gap, through which flows the river that gave it name.

To the eastward, beyond the charming picture of "field and plantation," the Jersey spur of the Blue Ridge, with "Jenny Jump," and "Schooley's Mountain," in the far distance bound the view. Southward the noted Lehigh Valley stretches far and wide, and the many pillars of smoke which rise from the furnaces of that thriving region, tell of the busy life that is there active.

How wonderfully strange, and yet how strikingly beautiful are the works of God, and those of man, here combined.

The mountains and hills with their rich and varied minerals; the rivers and streams with their romantic glens; the vast fields of golden grain: the furnaces of useful and ornamental works; the neat and comfortable houses of the hard toiling tillers of the soil; the rich and costly abodes of the wealthy, in the growing villages and towns, whose distant spires we see point heavenward all betoken the goodness of God, and the thrift of man.

But alas, do we not too easily, amid the daily blessings which surround us, forget the divine power that enables us to possess and to enjoy these favors? The psalmist tells us: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. *As the mountains are round about Jerusalem*, so the Lord is round about his people from henceforth even forever," (Ps. 125) May we not *here* realize this comforting assurance? Everywhere is the impress of God's love visible. We "look from nature up to Nature's God," and the imagination filled with lofty aspirations soars aloft, and its thoughtful musings are lost amid the profound and rapturous visions of eternity!





We see a "new heaven and a new earth (Rev. 21 ch.) even the *New Jerusalem*, with gates of pearls, and walls of jasper, and streets of pure gold lightened by the glory of God.

And surely, whatever be man's love of life, and whatever his success in business, he possesses nought that can compare with the pleasure set apart at the right hand of God for his people.

Therefore, my young friends, look upward, as well as onward; and, as life passes, lose not sight of the bright star of hope which is guiding you to heaven.

A similar, or perhaps more extensive view, consisting principally of a vast extent of woodland, interspersed by cottages, and the cultivated lands surrounding them, together with mountain ranges in the distance, was afforded me, in the year 1835, from the Pilot Mountain, in Surry county, North Carolina.

Nazareth constituted the 5000 acres, and embraced Upper Nazareth township. It was known as the Manor of Nazareth, and was nominally the property of the Countess Zinzendorf; it was, and is yet held on conditions of service to them and their heirs, by paying, if demanded, a red rose, in June of each year forever.

Various settlements had been gradually formed at Ephrata, Old Nazareth, Gnadenthal, (Valley of Mercy, the present site of the County Almshouse,) Christian-spring and Friedensthal, (Peaceable Valley), which



in 1754, included two hundred and seventy-nine souls. The need of a manor-house having been felt, also a residence for Count Zinzendorf, should he return to America, Nazareth Hall was built in 1756, and finished in 1758. Count Zinzendorf's death in 1760, thwarted the original object for which the building had been intended, and in 1785 it was converted into a Boarding School.

Nazareth tavern, which was originally situated about one mile north of the Whitefield House was called the "Rose" from the red rose painted on the sign board, in remembrance of the conditions on which the Penns had sold the manor.

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EASTON, the place in which I spent twenty-two years of my life, was located, previous to the arrival of Count Zinzendorf in America in the year 1742. David Nitschman who preceded him and received an offer for the purchase of a tract of 500 acres of land in the "Forks of the Delaware", and Day, in his History Pennsylvania says, the first house in Easton, was built by the Moravians. It is situated in Pomfret street, (now South Third street), and in 1839, when I moved to Easton, it still had the appearance of a well-built Moravian house. Additions in later years, have erased its identity, although the original stone building is still there.



Extract of a Letter, written by David Nitschman to Count Zinzendorf in 1741:

NEW YORK, JULY 19, 1741.

*My Dear Brother:*—I will briefly let you know how it looks here in Christ's Kingdom. As at Herrnhag, where the large house was built, the stones and the wood lay confusedly together, and nothing was to be seen but disorder, and a stranger, had he come, would never have believed, that a house could be built, and yet there was one built. So it is here in spiritual things. Wood and stones there are enough, but to put them together, there must come a wise master builder, who understands all things, and knows how to use each piece of timber. I think Bro. Zinzendorf is the man, and before he comes, I will diligently help to hew and prepare. \* \* \* If we are to accomplish anything in this country, we must have a settlement, for there are such who wish to join us. We have submitted the matter to the Saviour, where we are to build, and he told us in the Forks. On the river by the Delaware, an athiest offered 500 acres of land, and to wait for pay as long as we desired. I believe we will take it. *First.*—It lies on the water where we can get wood as much as we need. *Second:*—It has woods. *Third:*—Stones.



*Fourth*:—Lime. *Fifth*:—Sand *Sixth*:—Meadow. *Seventh*: Springs. *Eighth*:—We can get to Philadelphia by water. *Ninth*:—It lies near the Indians, whom we love. (We already have one whom we love). *Tenth*: It is located so that on one side lies New Jersey, and all Pennsylvania can reach us. The land is very fertile, to all appearances, and our Brethren are here already tolerably arranged. They have two horses and three cows, and have built a house by the Indian field, so that by next year we can earn our bread tolerably, and together we are sufficiently rich to be able, with what I brought along, to pay down £100 at the purchase. Building will not come so high, as we make everything ourselves, and have enough wood. There are two matters which cost much here, viz: masons and smiths, and a good weaver, as David Schneider. All iron is twice as dear as in Germany, also linen. I want to know whether you can do something for us without interest, until we can repay. If the congregation send us linen, it would give us relief. A good spinner gets twelve cents a pound.

Whatever you can do for our assistance, do it. There are people who offer to loan us money, but we don't want to take it lest people talk about it.

In part you can send us linen, and several iron stoves, also *mine*, which is in the room in which I





lived in Marienbrunn. There is no difficulty. You can send it by Capt. Gladman, from Holland.

My children I have entrusted to you as a father, and if you can contribute anything as a father, that they can come over with my wife, they can be made useful here. We intend soon to establish an institution solely for children; there are so many children in this land. In one house there are often eight or nine who are only one year to one and a half apart, and have no training. Now we intend in all earnest to build a large house, and I hope to have it finished before winter. If we had a tile maker, it would be saving; tile roofs being cheaper than roofs of shingles and the nails. Brother Rauch is blessed in his labors, &c."

**BETHLEHEM.**—Bishop Nitschman, arriving in 1740, made purchase of the present site of Bethlehem. It was wild and woody, and only two houses stood in the neighborhood, at a distance of about two miles up the Lehigh river. No other dwellings were to be seen in the whole country, except the scattered huts and cottages of the Indians. Chr. Hy. Rauch, assisted Bishop Nitschman in his labors here.

At the close of 1741 Count Zinzendorf arrived in America, and held the first Christmas Eve services in the first house built in Bethlehem, from which it received its name. This building still stands on



Church street, but like the one at Easton, improvements have hidden its original outlines from view.

Bethlehem was and is still the seat of the Northern Province of the Moravian Church, and has become a borough. Since the introduction of railroads, four of which centre here, furnaces, factories and mills have sprung up along the Lehigh river, which give it the appearance of an extensive manufacturing town. Its Female Boarding School was established in 1785. The Moravian College, the Parochial School and the Packer University, are the Institutions of Learning.

St. Luke's Hospital founded some years ago, is an Institution that vies with any of its kind in the land.

BATH in Allen township, and MOUNT BETHEL, were original settlements of the Scotch Presbyterians, who emigrated to this country, about the same time that the Moravians came. The Rev. David Brainerd itinerated as Missionary for this denomination.

SCHENECK, is a Moravian settlement, situated a mile above Nazareth. The name literally translated, is Beautiful Corner. It is a small village, and the congregation lives scattered around it.

Northampton county was separated from Bucks and established by the Act of 1752. It originally embraced Wayne, Pike, Lehigh, Monroe, Carbon, and its present limits. Carbon, the Lehigh Coal region, was constituted a separate county in 1843.



## A GENEALOGY OF THE FAMILY.

The progenitor of the family was Joachim Senseman, whose birthplace and time of birth I have not been able to ascertain from the works that came within my notice. He was, as may be seen on page 10, a widower in Marienborn, on the estate of Count Zinzendorf, in Saxony, where he was married to Anna Catharine Ludwig, who had fled from her parent's house, and who was one of the eleven that suffered martyrdom at the massacre on the Mahoning, in 1755. They emigrated to America, in 1742, as members of the First Sea Congregation, on the Catharine, Capt. Gladman. They were shortly after their arrival sent by Count Zinzendorf into the missionary field in Connecticut and New York. In 1755 they were stationed on the Mahoning, where they were surprised in the evening by a band of savages, and Anna Catharine lost her life in the flames. See page 11.

He then established a Missionary station, Wechquetank, in the present Monroe county, was engaged in the Missionary field amongst the Swedes in New Jersey, and eventually went to the Island of Jamaica, as missionary among the negroes, where he died.

They had four sons and one daughter; the latter having died in childhood.



Gottlob, one of his sons, espoused the missionary cause in early life. His career is minutely given in the preceding pages. Besides the account given there, he served at intervals in Congregational places, viz: Heidelberg, in Berks county, and Lebanon, in Lebanon county. He also attended a Synod at Bethlehem, on June 11th to 14th, 1786, from Heidelberg.

He was married to Anna Brucker, likewise a descendant of a family of the First Sea Congregation.

They had two sons; the eldest son was Christian David, born at New Schönbrun, on the Muskingum, Ohio, and the youngest, John Henry, born in Heidelberg, Berks county, Pennsylvania.

Schoenbrun, which was destroyed on the night of the massacre, Sept. 3, 1781, three days after the birth of the eldest son, was not rebuilt and the spot where it once stood is marked by a monument in the midst of a thriving farm. Heidelberg, although it still exists, has lost its identity with the Moravians.

The eldest son, Christian David, who was the infant, four days old mentioned on page 11, entered Nazareth Hall, in 1786 at the age of five years, and was one of a class of six pupils who formed the class of the second year of that Instituté. After he had completed his studies, he entered the store at Nazareth, which he eventually purchased, and where he





died, Dec. 14, 1834, aged, 53 years, 3 months and 15 days

He was the father of the writer of this narrative, and was a highly esteemed citizen of Nazareth, who was greatly regretted by all who knew him, as he was much beloved for his probity and generous disposition. He was a man of great business tact, but of no speculative tendencies, content to move in the humbler walks of life, having as his aim, the good of those around him. His widow, the beloved mother of the writer, died in the year 1857, while on a visit to Easton. She had been blind for a period of six years, and had paid a visit to his family, who was at that time a resident of Easton. She was the daughter of Jacob Ritter, Sr., (an old and esteemed member the Moravian Church, at Philadelphia,) to whom he was married in the year 1806. They had five sons: Sylvester, the eldest, died in 1862 and is buried in Odd Fellows' Cemetery; Christian David, the third son, died in 1861, and his remains are in Mt. Airy cemetery; Jacob R., the second son, and myself, at the time of writing, being residents of Philadelphia; and the youngest remained at Nazareth, and became the possessor of the homestead, where he still resides. He is named Comenius, after the first Bishop of the Ancient church. Two daughters preceded them, who died in early childhood.



Jacob Ritter, Sr., her father, was the son of a Lutheran minister, who was not well pleased with his joining the Moravians. He was married in early life to a daughter of Christopher and Elizabeth Myrtetus, who were members of the Moravian congregation at Philadelphia, but had removed to Nazareth, where they lived a number of years, and are buried.

He very nearly reached the advanced age of eighty years. His death occurred on the third of November, 1834. His remains were lately disinterred in the Moravian graveyard, at the corner of Franklin and Vine streets, to be re-interred, to a plot in Mount Airy Cemetery, bequeathed to the congregation by his grand daughter, Mary Ritter, for burial purposes—the old graveyard, being about to be vacated.

Elizabeth Myrtetus was born in Basle, Switzerland. Her maiden name was von Ramstein, which I was informed by Mr. G. H. Goundie, who was consul at Zurich, that it was an ancient house of the nobility, which titles families in Switzerland still retain. She came to this country in early life, as we infer, but of the exact time we have no record. A Swiss Family Bible, which she bequeathed to her great grand son, Sylvester, my eldest brother, and which is still retained in his family, but is illegible to them, (they not understanding the language), contains the



record of their marriage, written in German. which, it appears, took place, in the present Monroe county. They lived in Philadelphia during the greater part of their life, and were members of the Moravian church. It appears, from a number of the Moravian, published some years ago, that he was one of the original committee who purchased the graveyard at the corner of Franklin and Wood streets, by contributing to the same. They moved in later years to Nazareth, and occupied the house on Centre street, next to the house of my birth and of the days of my youth, (the home of their grand daughter, my mother.) Elizabeth Myrtetus survived her husband a number of years, after which she moved to her grand daughter's, where she died at the advanced age of ninety-five years. Her death occurred in April, 1826, when I was in my tenth year. Her five great-grandsons attended her funeral. She and her husband are buried in the Nazareth graveyard.

John Henry, the second son of Gottlob Senseman, entered Nazareth Hall, from Lebanon Pa., (where his parents were stationed at the time), where he received a classical education, but chose the blacksmith trade, as his profession. After having passed his apprenticeship in Bethlehem, he removed to Salem, N. C., where he married a sister named Elizabeth Transu



an inmate of the Sisters' house. He, as also his brother, Christian David, were married by the lot, which was then still in vogue, in all the congregations.

They had one son and four daughters, whereof two have deceased, two moved west and live in Indiana. Edwin T. (Timolian), the son, studied for the ministry. He was stationed as Pastor of the English congregation in New York city, and in Hope, Indiana. His death was very sudden, while he was attending to his pastoral duties. He was married to a second wife, who survived him several years. A son and a daughter of this marriage are at present residents of Philadelphia.

The family living in Cumberland county, in this State, bearing the same name, have no knowledge of being connected with our family. I was informed by a former Sister of the Bethlehem Sisters' house, by the name of Gold, who had married against the rules of the Society, and was a resident of Easton, that there were four sons of Joachim Senseman, one of whom, (Gottlob), was the Missionary, and one remained at Bethlehem, who was named Joachim. He had lost an arm while hunting; and two moved west from whom, it is supposed, the above named family had its origin. Some of said family have within, later years settled in Philadelphia. Upon inquiry it appears that they





have no farther knowledge of their progenitor than that he came from Lancaster county. They are said to be thriving farmers in Cumberland county.

The Sister Gold above named, was married against the Rules of the Society, to a person who was not a member of the Moravians, and she was, in accordance with those Rules, expelled. Although she had passed the three-score-years-and-ten of life, she still retained all the traits of her Moravian origin in language and manners.

A list of the emigrants from the Palatinate in Germany, to this country, from 1700 to 1800, published by I. Rupp, in Lancaster, does not contain the name of Senseman, with the one exception of Joachim. In German it was spelled with two n's, the second n was dropped in this country. The name translated, means "the man with the scythe", symbolically applied, "Old Father Time." When living in Easton, I was frequently greeted, jocosely, by an acquaintance, on entering his place of business: "Und wenn einst der Sensemann kommt," alluding to its symbolical import.

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Persons who knew Gottlob Senseman personally, and papers in my possession, which were written by him, and from others who knew him:



Two copies of the Will of Gottlob Senseman, written in a beautiful German handwriting, were in my possession, but were lost in moving to Philadelphia.

A letter, written in German by the Rev. G. Reichel, in 1799, then Inspector at Nazareth Hall, to the Rev. Gottlob Senseman, then Missionary, in Fairfield Canada, (the station which he had established, after the trials of the previous six months), in which he imparts to him the gratifying intelligence, that his two sons were in the enjoyment of good health, and that they would address him by letter. They were, at that time under his supervision, as Inspector at Nazareth Hall. This, and the aforementioned copies of his Will, were placed in my possession, after my return from Salem, N. C., my father having died during my absence.

An Album in the possession of Christian J. Hutter, Editor and Proprietor of the Easton Sentinel and the Northampton Correspondent, the newspaper establishments which I purchased of him, contained an autograph of Gottlob Senseman. Mr. H. informed me that, on his arrival in this country with a number of other prominent Moravian Brethren from Germany they were met at the half-way house, between Easton and Bethlehem, by the Bethlehem Trombone Band,



and escorted into Bethlehem. It was here, that they became acquainted with each other.

An elderly person, purporting to be a recluse, who was said to be located in Lower Nazareth township, a short distance from Nazareth, made his appearance in my father's store, when I was still in my school-boy days, and accosting my father, in my presence, said: "Are you Gottlob Senseman?" to which my father replied: "I am his son." He said that he knew him. He was a stranger in the neighborhood, but would make his appearance weekly at the store, to purchase the articles, which he was required to have for his living, and, at the same time requested the loan of the American Sentinel, the Democratic paper of Philadelphia, to which my father was a subscriber.

While seated in my office in Easton, a man of advanced years entered, and approaching me, said: are you the son of Gottlob Senseman? I answered him in the negative, but said that I was his grand-son,—and that I had never seen him. He said his name was Horning, that he was a resident of Bethlehem in his youth, where he became acquainted with him.

The above incidents are given by me, in order to make it more impressive to those immediately interested in the genealogy of the family, by the testimony which I have thereby given of my personal experience in the matter.



On the maternal side, the name of the great-grand parents were Louis De Cormis, who was a native of Marseilles, France, and Mary A. De Cormis, whose m. n. was Le Seine a native of Lyons, in France. He was the son of an Episcopalian Minister, and emigrated from France to the West Indies, where he had an appointment as Commissary. From there he removed with his wife and daughter, who was an infant, born on the voyage to Norfolk, Virginia, which became their future residence and where they lived to an advanced age, having been blessed with four sons and four daughters. The sons remained citizens of Norfolk. and were engaged in mercantile business, and one of the daughters, was married and moved to the State of Illinois, who, on account of her health having become impaired, returned, and made her abode with her elder sister, where she died. The youngest daughter, was married to a jeweler, and is a resident of Baltimore. The eldest daughter, Melania Ann, married Felix Le Faucheur, a native of France, and a Sea Captain, who was lost at sea, his vessel having been shipwrecked. Their union was blessed by two sons and a daughter. One of the sons died in childhood, and the other resided at Philadelphia, where he was married, but removed to Norfolk, Va., where he died at an advanced age, leaving a son, Louis





Le Faucheur, where he has been engaged at telegraphing. The daughter, Adeline Eliza, by a peculiar providential leading, became the devoted partner of the writer, and the mother of ten children,—five sons and five daughters, of whom four sons are in business for themselves, and three daughters are married.

I have thus finished a genealogy of the family, on both sides, as far as it was attainable. I hope it may answer the purpose for which it was intended, namely, to keep on record, for those immediately interested and those of their posterity, amongst whom there might perchance some be found, endowed with a lively interest in becoming conversant with the acts as given in the lives of their ancestry,—not in military exploits, in the amassing of riches, or in political advancement,—but who were willing to proceed in the more humble walks of life, that they might enlighten the benighted, and with the sword of the spirit, overcome the viles of Satan,—for like Moses, they chose to suffer with God's people, to reveling in the pleasures of Egypt.

More could have been added in incidents, such as those in which I give the knowledge imparted to me by persons in advanced years, who had a personal acquaintance with them, and others, thereby giving a living testimony of the truths contained in this



little work, the length of time intervening since it was begun, (6 years, this being A. D. 1887), demands that it should be brought to a close.

Important matters appertaining to the history, origin, forms and sufferings of the early church, have therefore to be omitted in this short account of the Ancient Church of the Bohemian Moravian Brethren, or later, of the Renewed Church of the Unitas Fratrum, or, more recently, the Moravian Church.

In conclusion, I would add a few words in regard to myself, in the interest of those who were added to our number in the augmentation of our family, but who, influenced by the impressions and pleasing fashions of the day gradually verge off from the "little" mother church, to have their names enrolled upon the books of one or the other of its more prominent neighbors.

Nazareth, the place of my birth, (and the date, February 3rd, 1817), with its pleasant reminiscences of my youth, its Institute, in which I passed through a ten years' school term, has therefore been allotted the most extensive notice in the pages of this book.

After an interim of somewhat over a year in my father's store, I went with my uncle to Salem, N. C., (he having brought his son, Edwin T. to Nazareth Hall, to study for the ministry), where I learned the



Art of Printing with John C. Blum, of whom the senior proprietor of the present firm of Levi and Edward Blum, was then foreman. My father having died during my absence, I returned to my native place, from whence I went to Philadelphia, to obtain a more general experience in the "Art of all Arts."

In the month of July, 1837. business having come to a stand-still, on account of the incorporation of the "United States Bank of Pennsylvania" by the old Whig party, (who had obtained the reins of government, by the election of Joseph Ritner, who signed the Bill), and the consequent depression in business, —I left for Harrisburg, (where the Convention to amend the Constitution of Pennsylvania was in session) and obtained employment on the German Daily Paper. Here I met with a prominent member of the bar, and politician, who introduced himself to me as a friend of my father's, made the proposition to me to purchase the Easton Sentinel, and Northampton Correspondent, the English and German leading Democratic papers of Northampton county, at the same time offering me certain inducements to accept his offer. Upon due reflection, I resolved not to accept, and returning to Philadelphia, I made arrangements to enter into partnership with a young printer, to commence the publication of a German paper in Nazareth. At the ex-



piration of the year he withdrew, when I again received solicitations from my friend to accept of his previous offer, which I did, and in April, 1839, I removed to Easton. The following editorial appeared in the last number of the Sentinel, published by my predecessor :

EASTON, MAY 24, 1839.

“ We have disposed of the Sentinel and Correspondent to *Mr. A. H. Senseman*, who will hereafter continue their publication at the present office. Mr. S. having provided himself with new type, &c., will issue the paper improved in size and appearance.

We have long been desirous to vacate our editorial chair, and dispose of our establishment ; but, anxious as we were for the change, we would never have consented to transfer our papers to a man in whose political principles we had not the most unbounded confidence. We could not have brooked to see the engine which we had so sedulously built up and used for years in the service of the Democratic party, wielding its power to the destruction of our friends. We have no such fears for our successor. We take pleasure in recommending him to our patrons. We knew his father when he was almost the only Democrat in the community where he lived, and his son, though young, has given earnest of talent, integrity and political fidelity, which cannot fail to please those who patronize him.

With this number of the Sentinel we beg leave to make our final editorial bow, after nearly forty years of editorial labor.”





In 1841, I sold the Easton Sentinel, and in 1860 I disposed of the Northampton Correspondent to Mr. Josiah Cole, a former apprentice of mine, who was, at the time publishing an opposition democratic or Douglas paper. The Democracy having lost its foothold upon the country, which it had maintained, almost without intermission since the administration of Thomas Jefferson had been suppressed for the time being, through misrepresentations on the part of aspiring politicians, which destroyed the prospect of a return to the days of the old Jeffersonian Democracy.

On the nineteenth day of January, 1861, I wended my way, with my son, Albert H., per N.P.R.R., to Philadelphia, where I had purchased a Printing Office, which I intended to conduct, in connection with my Job Printing Office, which I had left in charge of my son, Edward DeC. and my wife, who with her mother and nine children, joined us, on the 27th day of March, 1861, constituting a family of thirteen persons,—three adults, and five sons and five daughters, to face the exigencies of a pending fratricidal war.

On January 1, 1868, my son Albert Henry, entered into partnership with me, and although we have not made the rapid strides that we have seen others make around us,—but often to their detriment,—we have kept on the even tenor of our way, and feeling that “hitherto the Lord has helped us,” we will continue



to be untiring in the future, to obtain the prize of our honorable and useful calling.

The following article from the *Easton Sentinel* of October 2, 1840, by Doctor Green, the, at that time well-known, but somewhat eccentric guide to visitors at Bethlehem, I have allotted a space in this little volume, that the highly commendatory tone in reference to the Moravians of the Old World, may pervade the Moravians of the New World, to be perpetuated to future generations:

### BETHLEHEM.

The following is taken from a New Jersey paper called the "Emporium":

At an evening "Religious Gathering," it is customary to give recitations, sentiments, &c., and the subjoined among others, was given by a philanthropic, honorary member,—DR. GREEN,—well-known as the originator of the Temperance Societies.

He being invited, and coming from the above place, famed for its benign morals and exemplary Seminary, we felt doubly anxious to have some light from such renowned and ancient institutions while with us; we send, therefore, the annexed to you, Mr. Editor, for insertion. 'Tis particularly requested by the members of your assemblage—of our evening gatherings.

Much interchange of thought, &c., relating to various denominations, were given on that evening, but



for the present we will only have one sentiment of our distinguished visitor.

'Tis very interesting, very opportunely given, and is as follows :

“ BETHLEHEM ”

“The central domicil in the New World, for the Moravians of the Old ;

“ May their benign spirit pervade the universe—bringing together—all nations of the earth—into one family-fold of Christian Brotherly Love, like unto themselves.”

In contradistinction with the above, it is to be feared that the Bethlehem of the present day, is becoming divested of its conservatism, by intermingling with the world.

Having opened its doors to the outside world, it has, with its advantageous position as a manufacturing centre, extended its borders, and become a great business mart. It is no more an exclusive business town, but is inhabited by all classes, sects and peoples.

It is not so with the mother-town, Herrnhut.

The Moravian of January 2d and 9th, 1889, contains an article, entitled the “Moravian Mecca,” written by John F. Hurst, L.L.D., in the “Chatauquan,” which contains the following :

“ The Herrnhut of our day is by no means a dull



place, living simply upon its memories. It is calm, but busy and thriving, and has undergone a thorough assimilation to the surrounding commercial life.—There is no loitering on those dearly-bought streets.

One sees the very same gentleman in everybody one meets in Herrnhut of our day, and I suspect in the most distant Moravian Mission stations, whether on the shores of Greenland, or in the jungles of India.

I took the liberty to ask him, if all who are connected with the railroad are members of the community, or strangers whom the government had introduced, and put in charge of the station? "Oh no," he replied, "we are all Brethren. Nobody lives in Herrnhut, but the members of the Gemeinde. We manage everything ourselves, and no one interferes, for although the gift of a generous heart, it must be remembered, that the whole country was forest and marsh, save here and there an opening from which a grim castle peered out. The Moravians have drained the land, dug deep to make a stone foundation for those magnificent roads which no Roman ever surpassed, erected plain but commodious houses, and planted those lines of trees, which form a picture of beauty which never passes from the memory.

The trees number about fourteen-hundred.

The streets are well-paved, the favorite tree seems to be the Linden, which is planted along all the paths and





roads leading out of the town, and form an avenue in every direction.

There is a perfect archway leading up to the cemetery, and another across the country to Berthelsdorf.

The effect of these green lines of perfect trees is pleasing. They seem like peaceful guardians of a peaceful people; and what walk on earth could be more delightful than that beneath the archway of the Lindens of Herrnhut.

The Moravians have always been distinguished for a calm and peaceful spirit and demeanor. One might think it a religious exterior, born of a resigned and even temper. It is a nature which came to them under the lash of persecutions, when they were hunted and tortured in Bohemia.

They learned early to make no reply, but to go right on, and believe right on, without varying a hair's breadth from their path.

John Wesley saw it when on the ship in mid-Atlantic, and wondered how they could sing so peaceably in the storm.

In an interesting account of the voyage of the First Sea Congregation, on the Catharine, the following account of their efficiency in an emergency is given :

"On April 2d, when about to hold a lovefeast, a great storm arose, which entangled the sails so much, that our Brethren hastened to assist the sailors to



save the ship. Our captain was surprised at our fortitude, under the alarming circumstances."

The above is from the Diary of John Philip Meurer, one of the passengers on board the "Catharine," Capt. Thomas Gladman. She was purchased in England by Bishop Spangenberg, for \$3,000, and sold in Philadelphia, after their arrival here. (See page 7.)

And, as I said in the preface, that "respect for ancestral connections is a very praiseworthy motive for writing a Book", I append, in conclusion, the following lines, translated from the German of Count Zinzendorf, commemorative and expressive of the spirit which actuated them, as inaugurators of the missionary cause, to work for the spreading of the Kingdom of Christ throughout the world :

### **The Pilgrim's Rest.**

"From Land to Land the Pilgrim goes,  
 Through pain and self-denial,  
 And finds a heavenly repose  
 From every earthly trial ;  
 God's fatherly embrace,  
 Closes the Pilgrim's race.  
 The precious seed in weakness sown.  
 Shall rise in glory not his own,  
 The race is run. the struggle o'er,—  
 As conquerers we hail thee !  
 Blest spirit free for evermore !



No sorrows now assail thee ;  
 Soaring on wings of Love,  
 To join the Choirs above,  
 While even this tenement of clay,  
 Looks forward to a better day.

God shall descend with glory crown'd,  
 His majesty disclosing !  
 Rest! pilgrim in thine hallowed ground,  
 In joyful hope reposing !  
 Spirit forever blest !  
 Safe on thy Saviour's breast !  
 O, guide us all, thou God of Light,  
 From depths of woe, to Salem's height.

Therefore :

(In the spirit of the Ancient Bohemian Brethren )

Let us call to mind with joy,  
 Those who have before us gone,  
 Who obtained the victory,  
 Through the blood of Christ alone ;  
 That we all may zealously  
 Imitate their constancy,  
 Till we too the prize receive,  
 And with them in glory live.



# INDEX.

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	PAGE.
Preface.....	3
Biographical Sketch .....	5
Senseman, Joachim and Anna C. passengers on theCatharine,...	7
“ Anna Catharine, Memoir of.....	9
“ Joachim, Missionary in the West Indies.....	11
“ “ Is buried at Mt. Carmel, Jamaica, W. I.....	11
“ Gottlob, covenants to be faithful, unto death,..	13
“ “ Delegate to the Capital of the Senecas.....	13
“ “ Visits Fort Pitt.....	13
“ “ Appears before the Half-King .....	14
“ “ Taken prisoner.....	14
“ Placed in charge of a murderous Mungo captain ,..	15
“ Mrs. Senseman and her babe taken prisoners.....	15
“ Zeisberger’s Journal says of Mrs Senseman.....	15
“ Gottlob, Taken to Detroit.....	17
“ “ Building of Captives Town.....	17
“ “ Arrived at Detroit.....	17
“ “ Candidate to the Canadian Assembly. ....	19
“ “ Teaches the Canadians Writing.....	19
“ “ Explores the Thames and establishes Fairfield .19	19
“ “ Goes to Niagara to negotiate with the Govern’r.19	19
“ “ Forced to return on his way to Detroit.....	20
“ “ Speaks eloquently of Zeisberger’s courage....	20
“ “ Makes a covenant between the converts.....	20
“ “ Adventure in a Cove on Lake St. Clair.....	25
“ “ Died January 4, 1800. Buried at Fairfield, Can.20	20
“ Christian David, born Aug. 30, 1781.....	14
“ “ Taken prisoner with his mother at 4 days old.15	15
“ “ Carried on the back of an Indian woman.....	16
“ “ Died at Nazareth, Pa., Dec. 14, 1834.....	74
“ “ Several Incidents of note .....	21 22 23
“ Gun Powder Plot.....	23
“ First Marriage of a white couple in Ohio.....	27
Zinzendorf’s Observations concerning the savages.....	32
Massacre on the Mahoning.....	33





## INDEX.

Capture of the Missionaries.....	36
Massacre of the Ninety Indians.....	39
A Second Campaign.....	42
Death of Col. Crawford.....	45
Count Zinzendorf in Luzerne County .....	45
The Missionaries on their journey westward.....	46
Glickikon's Conversion.....	50
Wechquetank.....	51
Celebration of Passion Week at Wechquetank.....	52
Three points of interest..	53
First Christian Church.....	54
Nazareth.....	60
Whitefield House and Tract.....	61
Hutberg at Nazareth .....	63
Easton.....	67
Extract of a Letter written by David Nitchman.....	68
Genealogy of the Family, &c.....	72
Personal.....	83
Bethlehem.....	87
Conclusion.....	91

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**ERRATA.**

On Page 13, 12th line from top of page, read 1769 instead of 1760.

On Page 25, foot note, read "starvation" for sudden death.

On Page 35, fifth line from bottom of the page, read Schweigert, instead of Shuegger.

On Page 58, add to the last paragraph, "and the form of Baptism was by pouring, representative of the out-pouring or descent of the Holy Ghost.

On Page 61, eighth line from the bottom, read 1715 instead of 1815.

On Page 73, beginning of the fourth paragraph, read New Schoenbrunn, instead of Schoenbrunn.

On Page 74, seventh line from the bottom, read Ivy Hill, instead of Mt. Airy.

On Page 75, fourth line from bottom of 2d paragraph, read Ivy Hill, instead of Mt. Airy.

On Page 76, first line read, instead of "their marriage," "*her* marriage with Christopher Myrtetus, from the Palatinate, in Germany.













APR 75



N. MANCHESTER,  
INDIANA

